THE PACIFIC CHURCHMAN

We Wish All Our Readers a Very Happy New Year.

What is the Church Pension Fund?

Primarily the Church Pension Fund is a plan based on thorough investigation and recognized actuarial principles, the object of which is to provide an adequate plan for pensioning the aged and disabled clergy, and the widows and orphans of deceased clergymen.

Facts and Figures.

The essential features of the Fund are as follows:

(1) *An old-age pension* is available to the clergy who arrive at the age of sixty-eight and who voluntarily retire from regular active service. Their pension is estimated by reckoning the average salary received by such clergy, taking 1¼ per cent. of such average and multiplying the result by the number of years of service. The minimum pension is $600, and the maximum, half of the average salary.

(2) *Disability pension.* This is available at any age and it is reckoned on the basis of 40 per cent. of the average salary for five years of service preceding involuntary retirement with a minimum of $600.

(3) *Widow's pension.* The widow receives half of the pension the husband would have been entitled to if he had lived, reckoned from the time of marriage. The marriage must have been contracted before retirement. The minimum is $300.

(4) *Orphans' benefits.* These benefits are on a flat basis, as follows: $100 annually to orphans up to the age of seven years; $200 annually to orphans between seven and fourteen years; $300 annually to orphans above fourteen years up to their majority. All orphans' benefits end when such orphans cease to be dependent.

A condition to the promises outlined above is that if ordination occurs at the age of thirty-six or over the Church Pension Fund cannot guarantee the minimum pension mentioned in each case.

BASED ON ACCURATE CALCULATIONS.

From a standpoint of security the Church Pension Fund has no loopholes. Before the system was framed data were collected on which accurate calculations could be based, and these data were studied and the calculations made by one of the most distinguished practical actuaries in the world, with the advice and assistance of other experts thoroughly experienced in pension practice.

* * *

Under the contributory system adopted by the Church Pension Fund, providing for annual payments by each parish of 7½ per cent. of the rector's salary, funds will be available in due course to furnish pensions to the clergy who are ordained after the system commences operation and at an average age of twenty-eight years. These payments are deferred salaries.

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San Francisco, January, 1917

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MISSIONARY NOTES.

The consecration of the Rev. Dr. Burleson, Editorial Secretary and Editor of The Spirit of Missions, as missionary bishop of South Dakota, took place in the Cathedral of St. John the Divine, New York City, on December 14th. The new bishop was born in Minnesota, where his father was a pioneer missionary, and was educated in the west, spending part of his time on an Indian reservation. He took his theological course at the General Seminary, New York, and has since that time been engaged in work both east and west. As one who knows the Indian well and who has lived for a large portion of his life under Western conditions, Bishop Burleson goes to his work well equipped for service.

The Archdeacon of Western Colorado telling of his experiences in "that Land of the Mountains" says: "The attendance at the service numbered sixty; there were probably not over a hundred in the town at the time. The stores were closed and the public school adjourned, the town observing a 'holiday' in the original sense of the word. It is a common experience to go out of this little village a few hundred yards and see mountain sheep or deer, so close to nature do these people live." The Archdeacon of Colorado has, during the past ten years, held nearly all the religious services here. Once in a long time a visiting Jesuit Roman Catholic priest comes to celebrate the mass; or an evangelist comes in the summer; but the regular ministrations are by the Archdeacon.

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The wife of one of our naval officers in the Philippine Islands, stirred by the frightful infant mortality around her, has established a district nurse at Glongapo. She says: "We find, to quote Bishop Brent, 'a bewilderment of opportunities begging for attention,' for more come every day. The small returns from the town residents are more than needed for the town improvements, so it is quite a puzzle to know how we can work it out. We are now trying to interest the people themselves, and are succeeding somewhat; we hear they are forming some society to help. At the present time, we have work for two more nurses and if we could get them, the town would put up another little house which is badly needed for maternity cases, and we would use our present one for the little babies."

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TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

To PUBLISHERS: Kindly send books for review to the office of the Editor, 1217 Sacramento Street, San Francisco.

To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

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JANUARY CALENDAR

1.—Circumcision (white).
6. Epiphany.
7.—1st Sunday after Epiphany.
14.—2nd Sunday after Epiphany (green).
21.—3rd Sunday after Epiphany.
23-25.—Diocesan Convention.
25.—Conversion of St. Paul (white).
26.—Woman's Auxiliary.
28.—4th Sunday after Epiphany.

FEBRUARY

2.—Purification B. V. M. (white).
4.—Septuagesima (violet).
11.—Sexagesima.
18.—Quinquagesima.
21.—Ash Wednesday.
24.—St. Matthias (red).
25.—1st Sunday in Lent.
28.—Ember Day.

At the first meeting of the new Board of Missions, which occurred on December 13th, a reorganization of the office staff at the Missions House was arranged. Mr. John W. Wood, the senior secretary, becomes Foreign Secretary, with full charge of his department. The remaining secretaries will be classed as Assistants to the President. The Rev. Dr. Gray becomes Secretary for Latin-America; the Rev. Mr. Clark remains as Recording Secretary, but will be in active charge of the Forward Movement and the Cultivation of the Home Church. Bishop Lloyd becomes the Editor of the Spirit of Missions with the Rev. C. E. Betticher as his associate. A Business Manager will be appointed to take over the work of Mr. Betticher. Other additions to the staff may be made later.

EPIPHANY

"The brightest star that ever was seen
Was the star that led the way,
For the wise old kings to the cradle mean
Where the Child EMMANUEL lay,—
The star that showed them the way.

O Son of Mary! O Love Divine!
Whom the old kings hailed as King,
All praise be Thine, and the fairest shrine,
And the costliest gifts we can bring
To Thee, Eternity's King!

The tribute-gold, as it was of old,
Poured out, dear Lord, at Thy feet,
And the incense of worship that will not grow cold,
And the myrrh of penitence meet,
All cast with ourselves at Thy feet!"

HARRIET MCEWEN KIMBALL.

ATTENTION!

There is a very genius in knowing how to do the right thing at the right time. Province and Diocese are just now called upon to show this genius. And to speak more particularly for the Diocese of California that genius implies something like a few "jolts." 1. All along the line of clergy and laity there must ring out that military call for alert ranking—Attention. 2. The matter in hand must be taken up "as if we meant it"—No slackers. 3. Only personal strokes of hard work will count—no proxies and unloading duty on the other fellow. 4. For the time being a general Diocesan stir with the head lines—THE CHURCH PENSION FUND.

Who is there among our clergy that will not share this genius? That will not appreciate what this Fund means to his class as founded upon a principle of right and justice rather than upon a sentiment of pity and through a channel of charity? That will not post himself thoroughly as to the details of the Fund and explain it to his people clearly point by point? That will not appoint a live committee in his congregation to thoroughly canvass it and act with the General Committee? That will not have the accrediting of the Diocese at heart as doing his part in this great Church-wide movement?

Who is there among our Vestries and Lay Officers and Churchmen and Churchwomen in general that will not wish to count for this genius of our Church locality? That will not intelligently look into the history and merits of this Pension Fund? That will not see that its method has been evolved by the best scientific and expert skill in Pension soundness this country affords? That it has evoked as no other fund raising in our Church has ever done large gifts from our wealthy Church members and smaller gifts as they were able from even some of the smallest resource because of its very soundness and promise to rescue the Church from the reproach and detriment of an "out-in-the-cold" prospect for the often open door as the retiring step of an aged ministry? That will not find the will and the way to give time to Committee work when called upon to do so for this Fund? That will not contribute "as God has prospered" to a generous total from our Diocese toward the balance needed for the Five Million Dollar Fund? That will not with the encouragement that already over $3,500,000 of the $5,000,000 has been raised by the consummate leadership and energy of Bishop Lawrence and his co-workers throw himself into the effort to get the balance? That will not catch the spirit of Diocesan pride to get busy at once and fall in with the effort of the Dioceses of lesser financial strength to match the splendid returns from the stronger Dioceses with the securing the balance needed before the first day of March, 1917? Subscriptions need not be paid all at once but can run over a period of five years.

All printed matter that may be needed as well as fuller information can be obtained by addressing the Secretary of the Diocesan Committee, Rev. Hugh E. Montgomery, Room 801 Royal Insurance Building, San Francisco.

WILLIAM F. NICHOLS.

FROM THE REPORT OF THE TRUSTEES OF THE CHURCH PENSION FUND TO THE GENERAL CONVENTION OF 1916

The third duty, without which the system of annual assessments cannot become operative, is the accumulation of an initial reserve of at least five million dollars.

This is the most arduous duty of a financial nature ever laid by the Church upon any set of its officers. The initial reserve necessary to make up, in a reasonable measure, to the present clergy for the absence of annual pension assessments in the past must be at least five million dollars. To cover interest losses in the years during which the pledges for the reserve run, and to allow for a certain percentage of uncollectable pledges, something more than five million dollars is required. Five million dollars is also the minimum; an overflow would greatly assist the Trustees in recovering the ground lost by the previous absence of a pension system. But not only has the Church never raised five million dollars for any purpose; it is believed that no organization in the world not organized for profit has ever raised, within a limited time, by general subscription, a sum as large as five million dollars, where every dollar of that amount must be raised or none of it be available. The task is therefore unprecedented.

When the Diocese of New York, in November, 1915, adopted the pension system, its approval, added to the approval of the Dioceses that had acted previously, gave to the system of annual assessments the formal legislative sanction of two-thirds of all of the Dioceses. This represented more than two-thirds of the numbers and strength of the Church. The Trustees felt justified in undertaking to raise the five-million-dollar reserve, and on December 27, 1915, the Executive Committee approved of the plans drawn up by the officers for a systematic country-wide canvass of the Church. This approval, however, was conditioned upon a sum sufficient to meet the overhead charges being assured independently.

Bishop Lawrence, within a few days, had secured $125,000 for the overhead charges. This means that every dollar contributed to the Reserve Fund goes directly to that Fund without deduction. No part of the expenses of the campaign come out of the contributions.

The plan of the campaign is the creation of a committee of strong laymen in each Diocese. This committee presents to the people of the Diocese, in the way that it knows how to render most effective, the opportunity of making unique gifts to the Church, gifts for which there will never again be the necessity of an appeal. The personal weight of the members of the Diocesan committees emphasizes the importance and the solidity of the undertaking. The Diocesan committees are encouraged to constitute subordinate regional and parish committees wherever they deem it advisable.

"WHO GIVES THE MOST?"

We received the other day one of the greatest gifts that has yet come to the $5,000,000 reserve fund and with it came a very nice letter. The gift was *thirty cents*. It came from a woman who is in a Home where the management gives her a dollar a month for her pin money.

On about the same day we received a gift from another woman who wrote that after some thought she felt that her share might be eight dollars, but after thinking and reading more about the pensions she had decided to send thirty-six dollars, because since her confirmation, thirty-six years ago, she had received blessings and comfort from the clergy every year.

Some time ago some colored children and old people in a Home for Incurables sent a collection of $4 from the pin money and little sums which visitors give them.

Within the last two weeks we have received pledges of $25,000, $10,000 and all kinds of sums. Every one of them has come from a generous heart and a cheerful giver.

Who can tell which of all these gifts was the biggest? Which cost the most? All kinds are needed to complete the five million.

All kinds are needed to make a rich and worthy offering.

THE LAY DEPUTY'S VIEWS OF SOME GENERAL CONVENTION POINTS.

There are two points which were not brought out by the speakers at the post-Convention dinner which seem worth emphasizing.

It is impossible to speak of the proposed revision of the Prayer Book without first paying a tribute to Dr. Parsons for the wonderful tact which he displayed during the long proceedings. Continually on the floor of the House, often interrupted by questions which sometimes were couched in a spirit which the heat of debate only can excuse, Dr. Parsons was always most courteous, accepting suggestions, whenever he could, on behalf of the Commission and when he thought that he could not accept an amendment his tone conveyed an impression of real regret at the necessity of having to refuse.

Yet, though there were some notable and excellent additions incorporated in the proposed new Book of Common Prayer, such as a special burial service for children, there was a spirit which prevailed throughout the proposed revision which we think dangerous and particularly unfortunate at the present time.

There was an evident attempt to tone down, to soften the severity, the sternness of the language of the Prayer Book. We do not like to speak of ourselves as a wicked people or of the world as a sinful world, though as a reminder that the world has not yet reached perfect holiness we might quote what Bishop Brent put before us in his address: that the deportation of people into quasi slavery was just as wrong and wicked whether it took place in the Congo or in Belgium. If further proof were desired as far as our own country be concerned, the protests which came from this country at the time of the Congo atrocities were such that our actions, at the present time, fail to show a great righteous improvement.

The omission of the sentence which has so long stood at the very beginning of the English Book of Common Prayer: "When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive"—is a case in point.

From the dislike to call ourselves wicked and the longing to pat ourselves on the back and to think that, after all, we are pretty good people, to a desire to keep in background if not to remove entirely, all the discipline of the Church, is but a step—a step for which the time is most ill chosen.

At few periods of our history as a nation have we ever needed to uphold discipline more than today.

Our country was founded on the stern discipline of the Puritan Fathers, and though that discipline was excessive, the country owes much more to that spirit than its national conscience realizes today.

The nations of Europe are going through a terrible discipline, a scourge from which they must emerge purified and with nobler and higher ideals, while we are going through a period of gross prosperity and of most materialistic aims and ambitions which, unless we discipline ourselves, is most surely going to bring about a day of reckoning.

The other point was suggested by Bishop Lawrence in his Sunday sermon at the St. Louis Cathedral; he stated that "We are more occupied with propagating a doctrine than in finding what

many of our people think. Thousands of moral people, boys and girls, men and women, whose parents were Church people, are today motoring or golfing and not in Church." At a joint session of both houses, we heard a newly elected bishop of a Western Diocese and his address convinced us that with men of his stamp our Church is bound to progress and grow stronger in that part of the country, but at the same meeting we also heard from another bishop of that part of the country and the bitter narrowness of his views made it perfectly clear why the Church had missed her opportunity in that section. There is no branch of the historical Church which allows to its clergy anything like the liberty, the latiture of views and practice, allowed by the Anglican confession but for that very reason its responsibility is all the greater and any priest who allows any triviality or small prejudices of his own to interfere with the progress of the Church is false to his trust and is not helping the coming of the Kingdom of God.

We saw pictures of the wonderful work accomplished by one of our clergy in the Philippines among the wild tribes with the help of an almost Roman pomp; we also saw, in a poor and puny little church in a large Western town, a missionary bishop sneak in and out of the chancel at morning service because his Churchmanship did not allow him to join in a procession composed of women and girls as well as of boys and men; and we felt sorry for the bishop as well as for the Church.

We will never be catholic, whether we spell it with a big C, a K or an R, till we realize that the essentials are the only things to insist upon and that the different uses of the Church are given to us to draw people to God and to our Church and not to satisfy our pet particularities and to keep people away from the Church and from God.

E. DUPLESSIS BEYLARD.

The Bishop has been asked about the sale of chances at Fairs held for the support of our Churches and Church undertakings. His reply has been that such practice is against the law of the State and against good moral principles. The Church ought to get on without raffles and fortune telling at Fairs.—Newark Churchman.

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PASTORAL LETTER.

To the people of this Church, we, your Bishops, give counsel in the name of Christ.

America is involved today in world-wide confusion which finds its most acute expression in the battle fields of Europe. No self-isolation on our part is possible. The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race and to hasten the dawn of that day in which the armaments of war shall be beaten into the implements of peace.

It was but a moment ago that we were basking in the thought that the human race was steadily coming to recognize the community of its interests the world over. The crime today of acting as if this were not so, is the greater because the doctrine of brotherhood has progressed from a local theory to a universal conviction.

Interests can never again be sectional. The world is henceforth one from North to South and from East to West, for the time being in a disturbed and suffering unity, in days to come in a unity where order and health will reign. "Here" and "there" are merely terms of lifeless space. The longest distance in the human brotherhood is but from the head to the feet of its quivering, sensitive body. Sympathy reaching to the ends of the earth is not the voluntary offering of a few, but the humane obligations of all. It is the instinctive thrill of fellow-feeling that rushes through the entire organism, when a single member rejoices or suffers. Political expediency may in war time require neutrality of the State, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood. "No heart is pure that is not passionate, no virtue safe that is not enthusiastic."

The fact that our Nation is not at war affords no ground for smugness, much less for self-applause. It throws upon us the searching responsibility of exalting the true ideals of peace and incorporating them in our national life. Nationalism too often assumes the ugly role of group-selfishness or false patriotism. Local conditions determine what form this disease will take. Yonder it breaks forth in the scarlet rash of war; here in unconsecrated prosperity which is bound to cause manhood to decay. The Nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds listlessly the cry of the poor and oppressed, is not at peace even though she be not at war. If presently we aspire to act as peacemakers in behalf of the warring nations on the ground that we are not caught in the meshes of the actual conflict, let our aspirations be tempered by the reflection that we are tainted with the common disease of which the eruption of war is a symptom not a cause. God hates a godless and empty peace as much as He hates unrighteous war. Let it be sadly said that, in proportion to her swollen wealth, as figures show, America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance. A few have given lavishly even to the laying down of their lives, many in due proportion to their substance, the vast majority little or nothing. But the opportunity has not yet swept by. Christ is calling men to sanctify their wealth by offering freely of their substance to God's cause everywhere. The wounds of Armenia, Poland, and Belgium still lie gaping to the sky and offer their dumb appeal to God and man. If America comes out of this day of world disorder richer in purse and poorer in manhood, she will invite, and bring upon herself, the penalty of a debased national life or even of losing her very soul. The peace that smothers the souls, is as ruthless and inexorable as the war that mangles the bodies, of its victims.

So far as war is a discipline which man has imposed upon himself, he must look to himself to get rid of it. Movements and associations to promote peace are not to be ignored or undervalued, especially those which emphasize the deep likenesses, and give second place to the surface differences, of the race. America is still in danger of race antipathy flaming into hatred, which always constitutes an angry call to arms. Her blood connection with the whole of Europe is a glorious heritage, making in the main for peace. Whatsoever dangers may lie lurking beyond our Western horizon, they can surely be averted by a spirit of justice which has not always prevailed in our dealing with the Orient, the multitudinous Orient which presently will be the center of the world's attention.

Again, no nation, least of all so vast and diversified a one as ours, is justified in trusting to chance for the creation of her national character. She must expect of every one of her citizens some true form of national service, rendered according to the capacity of each. No one can commute or delegate it; no one can be absolved from it. National preparedness is a clear duty. If this service assumes the form of mere military defense, it can easily become a menace, and will surely fall short of pacific effect, unless all the productive forces of manhood are at the same moment developed and shaped into social order and righteousness. The only thorough preparedness is that exemplified and taught by Christ, the preparedness of character based upon life with God.

Would that our peace today were like a river and our righteousness as the waves of the sea! Then should we be indeed an ensign to the nations. But how different

a case it is! The nations now at war whom thoughtless people pity, have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by their daily offering, upon a reeking altar, of life and treasure, in behalf of what each believes to be a spiritual ideal; they declare to us that intoxicating liquor which is so freely and carelessly drunk in our land is a national menace to be dispensed with at the cost of lowered revenue but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness or gluttony; they rebuke our spiritual poverty by the splendor of their spiritual eagerness, which out of their tragedy brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice which is royal in that the priests that offer are the victims offered.

We now come to a study of the causes of our social disorder, whether they express themselves in war or in diseased peace. Whatever apology may be made or local explanation offered, at home or abroad, for the world confusion, it is "none the less an outcome and a revelation of unchristian principles which have dominated the life of Western Christendom and of which both the Church and the nations have need to repent." We well know that force, be it physical or moral, cannot by itself uproot evil; nevertheless we have no right to place in the same class all the belligerents, aggressive and defensive, in this or every war. There are even occasions when the cleansing of the temple of human life must be begun with scourge and driving power. But it is the duty of the Church "to place supreme reliance upon spiritual forces and in particular upon the power and method of the Cross."

St. James, were he speaking today, could not use more pointed and telling words than those he wrote centuries ago: "From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members? * * * know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Greed of possessions, greed of honor, greed of pleasure have literally dethroned God from His supreme place among men. The sole cure is to exalt God. The Church of earliest days met her unprecedented responsibility of converting and enlightening a bewildered and depraved world, first by proclaiming God as revealed in Jesus Christ, and then by moral precept as exemplified by His character and word. The order is, from God to righteousness, rather than from righteousness to God.

The world of men is athirst for the knowledge of the living God. If we need evidence of this, we have it in the experience of the Nation-wide Preaching Mission. We therefore solemnly enjoin upon pastors and preachers that their first duty is to retire periodically within the veil, and walk with God, in order to come forth and proclaim His clear revelation of Himself made through the ages; and to reaffirm in this our day of distress that He understands and rules the race which He shaped with His own hand, and with which He irrevocably identified Himself when He became the Son of Man. Experienced in dealing with the age-long waywardness of men, He is not baffled or embarrassed by the widespread disorder of our times. Experienced equally and victoriously in suffering, His hand of compassion is skilled and ready to "comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity." The awful writhing mass of suffering which men are now facing does not tax, much less exhaust, His pitful mercy. In the calm certainty of His saving power, He moves among the pain-stricken everywhere without haste and without rest.

With the Incarnation as the corner stone of the Faith, our common humanity contains in itself God's assurance that we have capacity for universal brotherhood. God's executive agency for bringing in His Kingdom and His righteousness is the Church of Jesus Christ. Out of the natural human family, our Lord's mystical body is shaped into a fellowship which transcends all the divisions of nationality or race. Thus far the Church has been only strong enough to see and covet, not strong enough to consummate, her ideal. Her own disunion dims her hope, weakens her arm, and hinders her progress. Nevertheless in her missions throughout the world, often in conditions of extreme difficulty, she has steadily borne witness to her regenerating power and has welded living links uniting to one another distant and diverse members of the human family, as well as won individuals to the love and service of God. But it is only flame that can kindle flame. A divided Church is powerless to create an undivided world. There must therefore be no relaxation in our steady efforts to bind up her wounds and manifest her unity. The breakdown of secular efforts to maintain stable order constitutes a special call to her so to equip herself as to fulfill her conciliating office among individuals and groups of men.

We close our words of counsel and exhortation to the Churches with our faces set toward the dawn. History makes plain to us that man's extremity is God's opportunity. Beneath every pall of tragedy lies hidden the glory of God—new visions of faith, new counsels of virtue—to be revealed to and discovered by those who look not at the things which are seen but at the things which are not seen, and who wrestle with God for a blessing.

We commend you with confidence, brethren, in this day of our peril and opportunity, to the safekeeping of Him who was dead and is alive for evermore. Amen.

THANKSGIVING OFFERING FOR OLD LADIES' HOME.

Interest—Drown Bequest	$ 58.75
Oakland—	
Trinity	4.62
St. Augustine	.85
Trinity	17.58
St. Paul's	40.85
St. Andrew's	3.25
San Francisco—	
Grace	94.32
Holy Innocents'	4.00
St. Paul's	11.25
St. Stephen's	14.00
St. John's	8.05
St. James'	5.50
St. Mary's	2.00
Trinity	87.70
St. Luke's	215.15
Los Gatos, St. Luke's	10.50
Mill Valley, Our Saviour	13.05
Santa Clara, Holy Saviour	3.35
Belvedere, St. Stephen's	5.00
San Luis Obispo, St. Stephen's	6.31
Carmel, All Saints'	4.40
San Rafael, St. Paul	21.70
Menlo Park, Trinity	9.90
Palo Alto, All Saints'	14.40
Alameda, Christ	63.06
Sausalito, Christ	13.59
Burlingame, St. Paul's	5.30
Hollister, St. Luke's	2.37
Los Gatos, St. Luke's	2.00
San Mateo, St. Matthew's	161.00
Haywards, Trinity	2.15
Ocean View, Transfiguration	2.60
Pacific Grove, St. Mary's	33.10
Fruitvale, St. Philip's	5.00
Santa Cruz, Calvary	10.00
Berkeley, St. Mark's	62.92
Watsonville, All Saints'	6.10
Alameda, Christ	.25
San Miguel, St. John's	3.85
Total Receipts	$1,029.77

Let me thank the clergy and congregations for the attention to the Thanksgiving Day Offerings for the Old Ladies' Home as shown above by the Assistant Treasurer, Mr. F. M. Lee.

WILLIAM F. NICHOLS.

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Diocese of California

Bishop's Appointments

JANUARY, 1917.

7.—I. Sunday after Epiphany. A. M., St. Andrew's, Oakland. Evening, St. Matthew's, South Berkeley.

14.—II. Sunday after Epiphany. A. M., Martinez. P. M., Walnut Creek.

21.—III. Sunday after Epiphany. A. M., Hayward.

23.—Opening of Convention of the Diocese.

The Sixty-seventh Convention of the Diocese of California will meet at Grace Cathedral on Tuesday, January 23rd, the opening service being at 10:30 a. m. The clergy will please bring vestments (White Stoles) and assemble in the Divinity School not later than 10 a. m.

MARDON D. WILSON,
Secretary.

The clergy are reminded to use the Prayer for Convention on the Sundays preceding the Annual Meeting of the 23rd.

The Rev. H. H. Gillies has assumed charge of St. Luke's, Los Gatos.

The Rev. Edward T. Brown, will take up his new duty as Rector of Calvary, Santa Cruz, on January 1st.

The Rev. F. G. Williams has resigned the rectorate of St. Mary's-by-the-Sea, Pacific Grove, and will take mission work in the District of San Joaquin.

The Rev. A. W. Darwall has relinquished charge of St. James', Monterey and All Saints', Carmel and has removed to the Diocese of Michigan.

The Rev. A. B. Chinn has accepted the election to the rectorate of the Church of the Incarnation, San Francisco, and assumed full charge December 15th.

The Rev. W. E. Couper has resigned the rectorship of St. Paul's, San Francisco, and becomes Superintendent of the Old People's Home, 2507 Pine Street, San Francisco, on January 1st.

Our sympathy goes out to the Rev. Dr. F. B. A. Lewis in his recent affliction. His wife entered into life eternal on Christmas Day and service was held on St. John's Day by Bishop Nichols and Rev. Edward Morgan.

The Church Divinity School is fortunate in securing for its lectures on Sociology, the Bishop of Oregon, whose practical experience in Chicago as well as his courses of lectures for several years at the Western Theological Seminary, exceptionally qualifies him for this important chair. Bishop Sumner expects to be in San Francisco late in January and that will afford the Convention of the Diocese an opportunity to welcome him.

Dean Gresham begins on January 7th a course of addresses at the Vesper Service at 4:30 p. m. on "Ourselves and Life." January 7, "Our Aims"; January 14, "Our Work"; January 21, "Our Play"; January 28, "Our Books"; February 4, "Our Friends"; February 11, "Our Home"; February 18, "Our God." The Vesper Service is preceded by a half hour of organ numbers by the Cathedral Organist, Alfred J. Chaplin Bayley.

Those desiring to use the Mission Lantern Slides are asked to make known their wishes as early as possible. Already four sets of slides including the new ones illustrating the "New World" Text Book are booked for Oregon in February.

ST. LUKE'S HOLLISTER.

The Rev. G. Clement King, D. D., Rector.

With the closing of the year 1916, St. Luke's, Hollister, is rejoicing in the fact that this has been the best year in her history. As report after report was read at our Advent Meeting, the same note was observed, as each treasurer reported a balance in hand and all obligations met.

The sale of work by the Women's and Junior Guilds has realized more than double any previous year.

Early last spring a movement was started on the same basis as the Christian Endeavor Society, the object being the deepening of the spiritual life of our many young people. It is called "The Young People's Society of St. Luke's Church." This movement has proved so satisfactory and popular that it very soon taxed the capacity of our Guild hall, with the result that the new Guild hall of a year ago has now practically been doubled in size and so re-arranged as to meet growing needs. Closets for men's and women's vestments are now in the walls and take up no floor space. Here also we have a kitchen and most compact cooking arrangements, while the whole plant now forms three sides of a quadrangle, the new part of the Guild hall being built up to the Rectory, and connecting by a doorway.

Like all our other improvements, our Rector, the Rev. Dr. King, both designed and carried out the new work, first having raised the money among his many friends in town.

Besides this work, Dr. King has driven his car up and down the Diocese, in the interest of the "Pacific Churchman," over a thousand miles a month for the last eighteen months, Hollister still having the largest number of subscribers in any parish or mission in the Diocese, inasmuch as practically every communicant subscribes for the "Pacific Churchman" or the "Spirit of Missions" or both.

THE CANON ON LAY DELEGATES.

The Editor The Pacific Churchman:

It will be remembered by your readers that at the last meeting of the Diocesan Convention, an amendment to the canon on lay representation passed the house which provides for the depletion of the voting power of a majority of the parishes and missions of the Diocese in a ratio varying from 50 per cent in the larger units to 80 per cent in the smaller ones—with a corresponding accretion of power to the bigger parishes reaching in one instance to an increase of 600 per cent. And this action was taken without notice being sent to the constituencies, in a house where about 70 per cent of those whose existing rights are thus jeopardized were without representations on the floor. This proceeding of the last Convention will come up for review in January, and unless the weaker and more distant units see to it that enough of their lay delegates are in their places to negative last year's vote, it will become the law of the Diocese. It is unnecessary to stress the seriousness of the situation from the point of view of the missions and smaller parishes. That some readjustment of the older canon may be desirable, in the interest of three or four big parishes, does not, I think, warrant us in perpetuating last year's drastic action: nor is there, in my judgment, need for an increase of lay power, even in the parishes registering the largest number of communicants, greater than 200 or 250 per cent.

WILLIAM HIGGS.

Gilroy, Cal.

TO LAY DELEGATES ELECT OF THE CONVENTION OF THE DIOCESE OF CALIFORNIA

The following paragraph from the result of a recent careful survey of the Diocese made at my request, will I feel, not seem negligible to you:

"We find that the attendance of laymen at the Diocesan Convention has been steadily decreasing, detailed statistics are appended to the report. Summing them up we note that in 1903 forty-eight per cent of the laymen elected attended. The attendance has never reached that percentage since. Since 1910 the percentages reached forty, thirty-four, thirty, thirty-one, forty-three and thirty per cent. The attendance of forty-three per cent in 1914 is due to the fact that two or three parishes made a special effort to get full delegations present but there was actually one less parish represented than in the previous year. In 1915 twenty-eight out of sixty-four parishes and missions entitled to representation were not represented at all. Eleven of these did not even elect delegates."

I anticipate the fuller comment on this painstaking survey which I propose to make at Convention in order to stir up your minds by way of remembrance with the hope that you will not take the honor and responsibility of a delegate to the Convention lightly but in your interest in your Church and Diocese make it a point to attend even at the cost of some time and thought. I realize that distance and cost are to be taken into the account but by forethought cannot at least one delegate be enabled to represent your congregation? Important matters are to come before the Convention which meets in Grace Cathedral, Tuesday morning, January 23, 1917, not the least of which are some proposed changes in the Canons directly bearing upon the laity.

It was a pride of the Diocese to have our full delegation of laymen as well as clergymen at the St. Louis' General Convention last October. Those who attended, including two alternates who took the place of those who could not remain during the more than two weeks of the Convention, were six of our busiest laymen and may we not expect a much larger percentage of your number than heretofore to join in the procession for the opening service in the Cathedral on Tuesday, the 23rd of January.

WILLIAM F. NICHOLS.

Mr. L. F. Duncan, a member of the vestry of the Church of Our Savior, Santa Clara, and for many years a delegate to Convention, died suddenly, December 31st.

Word has been received of the death of the wife of the Rev. William W. Davis, a former rector of St. Luke's Church, San Francisco, which occurred in New York during Christmas week. Mr. Davis is special preacher at the Church of the Transfiguration, New York City.

Province of the Pacific

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

CALL FOR A MISSIONARY TO OUR KLAMATH INDIANS.

For over two months our Church and Mission at Orleans on the Klamath River has been without a resident priest. It is very desirable that a suitable man be secured for this post without delay. There is a beautiful new Church, just consecrated, about fifteen communicants, and nearly two hundred baptized souls to be prepared for confirmation. Here is a noble work, worthy to engage the energies of the most eager, talented priest on earth. The hard, pioneering features of this field are practically over. Rev. J. E. Shea, assisted by Mrs. Shea, has developed the work into almost normal conditions. The town of Orleans is a Church center. The neat little edifice is the only place of worship of any sort within forty miles. The services are well attended, and beautifully rendered by a vested choir. The Church appointments, including pews, altar, lights, ornaments, vessels, linens, embroideries, are as good as in any city parish. A tower with bell has been erected and fully paid for within the past thirty days. The community awaits with unusual welcome the coming of a true, loving pastor. Mr. P. L. Young, a cultured Englishman and permanent resident, is now conducting services under the Bishop's license as a lay reader.

The chief drawback of this Mission is its isolation, if that term can be applied to a town which has daily mail, post-office, public school, tourist hotel and all the conveniences of life. A motor stage from Eureka leaves daily at 7:30 in summer, arriving at 7 p. m. In winter one night is spent on the road.

The salary of $125 per month is ample compensation and is sure, being paid monthly by the General Board of Missions. The keep of a horse must come out of this. An excellent house is offered at rental of between five and eight dollars a month. The country is mountainous, the mail road runs through a forest, and trails up and down the river take the missionary easily to the Indian settlements.

Any volunteer must be in priest's orders, energetic, in ordinary good health and pledge himself to stay at the post at least three years. Preference will be given to men who have a proved experience in the Eighth Province. Applications may be addressed to the Bishop or Archdeacon.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

El Centro.

Ground was broken on Thanksgiving Day for the new St. Paul's church in this rapidly growing town in the great Imperial Valley, the occasion being marked by simple, reverent services. The Rev. C. Rankin Barnes, missionary priest-in-charge, cast the first spadeful of earth, and Mr. J. G. Cadman, Warden and Treasurer of St. Paul's Mission, and the other officers, followed in succession, and so the work was begun, witnessed by an interested group of other members of the congregation. The site is ample in size for a rectory and parish house, and a larger Church in due time, and is well located. A small temporary building on the same ground was burned a few months ago, with all its contents. This new Church will seat about 100 people, and beside it there will be a Sunday School room and one for the Guild so constructed that they may be thrown together and connected with the Church, giving increased seating capacity for special occasions. The building is to cost $2700, and it is intended to have it ready for use on St. Paul's Day, January 25, at the time of Bishop Johnson's visitation for confirmation. It may be added that there has already been erected on a portion of the ground a small apartment house, the rental of which adds to the income of the Mission, besides providing a room for the priest in charge.

DISTRICT OF SAN JOAQUIN.

The Rt. Rev. L. C. Sanford, D. D., Bishop

The Rev. Charles A. Verleger has relinquished charge of St. Peter's, Redwood City, and begins duty January 1st at St. John's, Lodi, in the District of San Joaquin.

Three clergymen are beginning work in the District of San Joaquin. The Rev. R. A. Griesser has taken charge of St. Paul's Church, Visalia; the Rev. C. A. Verleger going to St. John's Church, Lodi, and the Rev. F. G. Williams to Fresno.

TO THE CLERGY OF SAN JOAQUIN.

At a recent meeting of the Social Service Commission of the Missionary District of San Joaquin, the Secretary was instructed to make a statement as to the place and purpose of the Social Service Movement, in the Church's program. We ask your very careful consideration of the fact that He, without whom the Church does not hope to accomplish its mission, lived a life of service and made service in every age the test of discipleship.

Never before has the test of service been so frankly applied to the Church. By the beauty of its liturgy, the appeal of its devotional atmosphere, and the helpfulness of its teachings, the Church has held for itself a place in man's life. Whether the Church will win for itself a larger place, and be in this age of many movements the "greatest among you," depends upon the way the Church meets the test of service which is being so frankly and unmistakably applied to it today. The Church is reacting under this test. The Social Service Movement represents the reaction. When a man takes a cold plunge, he reacts—if there is enough vitality in his body. Let us be glad the Church is reacting. It indicates the vitality of our religion. The place and purpose of the Social Service Movement in the program of the Church is to bring the force and helpfulness of Christianity into everyday life.

Its Place in the Church's Program.

Object.

To bring the force and helpfulness of Christianity into everyday life.

Methods.

1. First by inspiration.
2. By education.
3. By suggestion.
   1. It is an inspirational movement.
      It aims to inspire men to serve.
      (a) Arousing the social conscience.
      (b) Awakening the sentiment of humanity.
   2. It is an educational movement.
      It aims to educate men up to a better appreciation and understanding of the social problems that confront us.
   3. It is a movement of practical suggestion.
      It aims to suggest practical ways in which men may give to society the full value of their lives.

This is the purpose of the Social Service Movement. Its place in the Church's program is suggested by the word "serve." The place of public worship in the Church's programme is suggested by the word "God." Man's need of God. The place of service in the Church's program is suggested by the word "Man." Man's need of man.

Because we appreciate that this statement will appear somewhat academic, we ask to be permitted to make a few practical suggestions.

1. Will you not, as the Executive Head of your Church in your community, seek for yourself identification with some helpful movement in your town? The number of people who will serve enthusiastically and intelligently on the various boards and committees are few. There is an opportunity for you.

2. Will you not get in touch with State agencies, such as the State Housing Immigration Commission, and the State Board of Charities and Corrections, and find out how you may be of service to them in your town? Ask them to send you their report.

3. Will you not inform yourself as to the facilities your town affords for wholesome and rational recreation? There may be some association in your town interested in this problem. Identify yourself with it. If there is not, don't you think there ought to be?

4. We clergymen above all ought to be able to speak with some little authority upon the matter of constructive Charity. Will you not identify yourself with the relief organizations in your town and try to maintain efficient and Christian standards?

5. Will you not try to keep abreast with State legislation so as to be able to help your people by information? WE CALL YOUR ATTENTION IN PARTICULAR TO THE HEALTH INSURANCE BILL THAT WILL COME BEFORE THE VARIOUS LEGISLATURES IN JANUARY. About 75% of our dependency is due to sickness. The Secretary of this Commission will be glad to show you where all necessary information can be found upon this important piece of legislation.

6. Will you not inform yourself as to conditions in Juvenile Court Departments in your town? Do you know the Probation Officer personally? If not, will you not make his acquaintance and co-operate with him?

These are a few practical suggestions. We hope you will find them useful. There are many others we would be glad to make, and if you are interested enough to write to the Secretary of this Commission, he will gladly help you in any way he can to formulate a practical and constructive program of helpfulness.

We cherish the ambition that our parishes and mission shall be not only "places of worship" but dynamos from which power and helpfulness go out into the community.

I shall be glad to have an acknowledgment of your receipt of this. Will you write me and say whether these suggestions are of any value to you and whether I can be of any further service to you?

Cordially yours.

W. T. Renison.

ARIZONA.

The Rt. Rev. Julius Atwood, D. D., Bishop.

The Episcopal Residence.

In the Bishop's address made to the Convocation last May, it was announced that the lots adjacent to the Cathedral grounds on the west, of 100 feet frontage, would be purchased through funds at the disposal of the Bishop, and given to the Protestant Episcopal Church Corporation of Arizona, provided a Bishop's house should be erected thereon.

The land has now been secured at a cost of about $3000, including the street paving and a new sidewalk.

Five thousand dollars have been given from undesignated legacies which were at the disposal of the Board of Missions. There is another gift of $1000 which can be assigned to this purpose at the discretion of the Bishop. Two friends in the East have promised $250 and $100 respectively. The last $500 to complete the building will probably come from another source, making altogether contributions of nearly $10,000 for the land and house.

For the completion of the enterprise we need about $5000 additional. As Church property is not taxable in Arizona, a Bishop's house will be a great asset to this Missionary Diocese, being equal to an endowment fund producing $1000 a year. When Arizona becomes a Diocese and has to pay the salary of its own Bishop, the value of such a house will be even more evident.

St. Luke's Home.

It is a matter of congratulation that our Entertainment House—as it is called for lack of a better name—has just been completed. Hitherto we have had to use the large dining and living room for a library, for entertainments, and for Chapel purposes.

The building is most attractive and has been erected for less than $2500. This is the gift of Mrs. J. H. Browning of New York, as a thank offering.

We need $400 or $500 additional for furnishings: chairs, tables, book shelves, etc. Who will give toward furnishing the house?

Fort Defiance.

At the last visit made by the Bishop to the hospital and chapel of the Good Shepherd, he baptized 15 Indian children who had been brought by their mothers, many of them traveling a great distance for the service. Some of the mothers had asked Miss Thackara in some consternation, if they would have to call their children by the names the Bishop gave them, as they did not recognize his pronunciation of the jaw-breaking Indian names. But one mother got around the difficulty by saying she wanted American names for her twin boys who were only eight days old, and her loyalty to both Church and State was shown in having one named after the Bishop and the other after Mr. Theodore Roosevelt. It was a satisfaction to the Bishop to have the larger and stronger infant named after him, as a Bishop of the Church militant, and not after the militant Colonel.

The work is going on better than ever and it is a great satisfaction to have as our nurse Miss A. E. Cady, with all her training and experience in Alaska and Washington, and also at the Deaconess School in Philadelphia. She hopes to be admitted as a Deaconess at the meeting of the next Convocation in Prescott in May.

The Rev. Henry Clark Smith from the Diocese of North Carolina, has taken charge of the Missions at Jerome and Clarkdale. Mr. Smith, while a theological student at the University of the South, came to Williams and had charge of St. John's Mission for a year. Three thousand five hundred dollars has just been received for the erection of a Guild House at Clarkdale, which will serve for both religious and social purposes in a town that has no Church and no social center.

A new organ has been bought for the use of Christ Church, Jerome.

St. Luke's Parish, Prescott, has taken steps toward securing funds for the building of a Parish house, and has a considerable amount for that purpose already subscribed. This is greatly needed, not only for Church work, but also as a community center.

The Bishop recently visited the unorganized Mission at Holbrook, where there is a great need for a Guild house, which can be used for social and educational, as well as for religious purposes. Three thousand dollars would secure the land and building.

St. Paul's Church, Winslow, is looking forward to extensive improvements in its Church building at a cost of $2500, which would make the present plant complete.

Extensive changes have been made in the Chancel of St. Stephen's Church, Douglas, necessitated by the installation of a fine pipe organ, the gift of a parishioner, which will be dedicated on the next visit of the Bishop in January.

The new Parish house in Mesa was dedicated on Wednesday, December 13, when the annual meeting of the Archdeaconry of Central Arizona was held.

Along the Border.

During the present summer large numbers of State militiamen and soldiers of the regular army, have been stationed in Southern Arizona, and at Douglas, Nogales and Bisbee, our Clergy have been active in providing services for, and looking after the welfare of the soldiers. The Bishop had interesting visits to the camps at Douglas and Bisbee, and at the latter place had the privilege of holding a service and preaching to the soldiers.

He also visited Nogales on November 25 and 26. It was a great pleasure to go through the hospitals and see how well the physical needs of the soldiers are attended to. The splendid work of the Y. M. C. A. was inspected, and through the courtesy of the Chaplain of one of the Alabama regiments, the Bishop had the pleasure of speaking early on Sunday morning to 150 or 200 officers and soldiers.

St. Andrew's Church was crowded at the later service, the aisles being filled with chairs, and many soldiers were present, while two Chaplains of the army and a Candidate for Holy Orders were present in the Chancel.

The Church is crowded every Sunday and chairs are always used. The music has a great deal to do with it. The regular choir has been the very backbone of the service—always on hand, always taking part in the services with spirit, and always ready to make the visitor feel at home.

Among the soldiers are many fine men and they have all been most generous about helping as they could in the Church. The choir now is always short of vestments and crowded for room on the men's side. It is nothing unusual these Sundays to see men wearing surplices, as the supply of cottas are all in use. There have been this summer, as lay readers, four men who are going to study for the ministry—two from Connecticut, one from California and one from Idaho.

Similar work is being done in Douglas by the Rev. E. W. Simonson of St. Stephen's Church. At Bisbee the Rev. H. S. Brewster has been holding services at the camp of the Hospital Corps almost every Sunday during their stay and received a very courteous note of thanks from the major on their return to Washington. Some of the men who were encamped there have come back, after being discharged, and expect to enter civilian pursuits.

At St. Paul's Church, Yuma, a number of the officers and men of the 21st U. S. Infantry attend services, which are in charge of Mr. Lawrence F. Kelly, a lay reader.

Hon. Edward Kent.

The sudden death in Chicago last August of Judge Kent brought loss and sorrow to many. He was one of the most conspicuous citizens of the commonwealth, loved and admired by all. He was perhaps the greatest Chief Justice that Arizona has ever had, and one of its most brilliant lawyers. He was keenly interested in politics and literature, in philanthropy and social life. Although never a communicant of the Church, he was identified with much of its work and progress in these later years. He was long a Vestryman of Trinity Parish, Phoenix, and for many years a Trustee of St. Luke's Home. He gave generously of his time and of his legal knowledge to the interests of the Church. He was a devoted son and friend. He loved his fellow men and he was glad to serve them. He was generous and magnanimous in spirit, brave and chivalric in his life, and he left a great gap when the grave in Mt. Auburn closed over his mortal body.

Dr. Percival Lowell.

Perhaps no citizen of Arizona was so widely known along various lines as Professor Lowell. He came of a famous family long identified with the history of the commonwealth of Massachusetts. "The Soul of the Far East," written in his early manhood, illustrated not only his brilliant literary faculty of writing good English, but it showed an intimate knowledge of the life of Japan and an insight into the character of its people, at a time when the Orient was comparatively little known. He was an accomplished scholar, but he was devoted especially to science, and Astronomy was his first and last love.

It was this love and devotion that brought him to Arizona, and on the pine-covered hill, looking straight out to the snow-covered summits of the San Francisco Peaks, towering thousands of feet into the Heavens, he built his famous observatory for the study of Mars. Here he gathered his young disciples and fellow laborers about him; here he welcomed his friends to the hospitality of his house; and here it was their happy privilege to listen to his brilliant talk. He was an aristocrat, handsome in person, and belonging, as it were, to an older civilization and a more cosmopolitan society. All the same he had the pioneer spirit and gladly made Arizona his home. Fitly does his body rest on Observatory Hill in Flagstaff, which will be forever associated with his work and genius.

The Burial Service was read by Bishop Atwood in the Church of the Epiphany, Flagstaff, on Sunday, Dec. 19.

DISTRICT OF NEVADA.

Rt. Rev. George C. Hunting, D. D., Bishop

On the Third Sunday in Advent, December 17, 1916, at St. Mark's Church, Tonopah, Nevada, the Rev. Harlan Bailey was ordained Priest by the Rt. Rev. Dr.

George C. Hunting, Bishop of Nevada. The presenter was the Rev. Percival S. Smithe of Las Vegas, Nevada, and the preacher was the Rev. Herbert H. Powell, D. D., of the Church Divinity School of the Pacific at San Francisco, Cal. The Rev. Mr. Bailey is Vicar of St. Mark's Church, Tonopah, and in charge of the work at Round Mountain, Manhattan and Belmont.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Bishop Keator held a special confirmation at Christ Church, University Place, Seattle, preceding the early Celebration of the Eucharist on Wednesday morning, December 13. The confirmants were all members of Beth Qoph Fraternity.

Preaching

A paper read at the Convocation of San Jose, November 21, 1916.

To some of my clerical friends it will doubtless seem presumptuous for a mere layman to address them on the subject of preaching. I am sure that if I were a clergyman, I should entertain this view myself. And if not presumptuous, it will seem hazardous to say the least, to pass with open eyes, as I am doing, into a lion's den, there to meet the probable fate of being torn to pieces in the sequel. It is true that on a famous occasion, according to the Biblical narrative, one who was so exposed was rescued from the wild beasts, but Daniel, it is generally conceded, had a narrow escape, and it is hardly fair to make his case a precedent for modern procedure.

But my own familiar friend, whom I trusted, the Dean of this Convocation, has thrust me into this den. He told me that having been a Church-goer for many years, and having listened meekly all those years to the sermons that he and other clergy had preached, I could now take my innings and hit back at those who had so often hit at me. In vain I assured him that I didn't want to hit back, that I have been so strengthened, so consoled, so edified by the sermons I have heard, that a discourse of mine on preaching was likely to be nothing but a panegyric on my spiritual advisers, and that the proper person to invite to speak on this subject was one of those many people who, rushing off to the country on Sunday morn

> "Find tongues in trees, books in
> the running brooks,
> Sermons in stones, and good in
> everything."

It is therefore with no little diffidence that I approach this subject today, especially as I am addressing men who have studied the history and principles of preaching and who have also practiced the art and followed the profession with success. "Shoemaker, stick to your last!" I imagine I hear you retort.

Nor can I claim that I have heard many of the great preachers of our day. Once as a boy, I listened to William Morley Punshon, the famous Wesleyan, and I still have a vivid recollection of his bull-shaped head and his fiery earnestness. When somewhat older, I heard Canon Knox Little in a series of wonderful sermons and later Father Maturin of the Cowley Fathers. In those days the best preachers in the Canadian Church were three Irishmen, who had come to Canada together, shortly after their graduation from Trinity College, Dublin. These men, Sullivan, Carmichael, and DuMoulin, all became bishops in the course of time. They differed greatly in style, temperament, and intellectual attainments, but they were all gifted with that real eloquence which is so often characteristic of Irishmen. In my college days at the University of Toronto, the best preacher in the city, according to common consent, was the Rev. George Rainsford, who afterwards passed to St. George's, New York. Students of all colleges used to flock to his church, just as today they crowd St. Paul's Church, to hear Archdeacon Cody, a much more intellectual, though less striking preacher. I once heard Bishop Coxe, of Western New York, who was greatly admired for his preaching, but he left no deep impression on my mind. In Westminster Abbey I have sat under Bishop Welldon, formerly the Metropolitan of India, whose style, like that of many well-known English preachers, may be called academic, and when I was in Rome five years ago, I heard the well-known Father Benson, a great favorite in the English and American colonies, though I failed to discover the secret of his power.

But it is not the exceptional preaching, or the famous preachers that I am expected to comment on today. My taskmaster expects me to put down in black and white some of the ideas on preaching which have crystallized in my mind mainly as a result of listening to him and to others, whether priests-in-charge or visiting clergy, during my experience as a parishioner in this little church.

This is a perilous task, reminding one of Horace's friend, who, in writing a history of the civil wars which had just closed, was "treading over fires that lurked beneath treacherous ashes."

And yet mere eloquence is not an element essential to a clergyman's success. Our first rector, whom we affectionately call Father Peet, though a great power in the Church and community, was not what the average layman would call a good preacher. It was his profound spirituality, his overflowing goodness of heart, his obvious earnestness in promoting the welfare of his flock, that commended him to all. A later rector, however, who also met with great success, was really eloquent. Donald Brookman, until lately, Dean of the Cathedral in Albany, N. Y., was, I believe, one of the best preachers we have ever had in this Diocese. He perhaps lacked some of the personal gifts that made Father Peet so universally beloved, but everybody recognized his power as a preacher, and it is doubtless this that won for him distinction almost immediately on his taking up his residence in the East.

Now the preaching of both Father Peet and Mr. Brookman, though of widely different types, was equally successful, and leads me, by way of inference, to what is doubtless a sorry platitude, viz., that in this, as in most fields, there are "diversities of gifts." The all-important condition, however, the *sine qua non* which the discerning layman looks for in preaching is "the same Spirit." Without deep spirituality, preaching, however eloquent, will sooner or later pall, but, possessed of that, the preacher has within him the first and main essential to success. If, notwithstanding, the spiritual leader fails to make headway by means of his preaching, the fault may be due, either to the callousness of his hearers, or on the other hand to defects in the personality, training, or attainments of the preacher.

I am quite ready to admit that, in case of ill-success, it may be the congregation that is at fault. Modern life, especially in our Western world, is fond of novelty, and impatient of old and conservative ways. Like the Athenians whom St. Paul addressed in his great sermon on Mars' Hill, we always like "to tell or to hear some new thing." So our people tire of walking in the old paths, and of listening to the old, old message, but turn a ready ear to so-called New Thought, Christian Science and what not. This seems to me a phase of modern life, which we must frankly recognize, but which we may believe will in time give way to sounder and more reasonable ideas, when as a people we shall be less ready to break with the past, and shall desire progress without the loss of our historical continuity—this being, I take it, the spirit of our beloved Church. This present-day fickleness, however, often presents insuperable difficulties to our spiritual leaders, and explains the fact that our best preachers can not fill their churches, and often preach to empty benches.

But on the other hand it is an unhappy fact that often the pulpit is ineffective and unsuccessful because of merely accidental qualities, which may be prominent enough to obscure the essentials. In the recent political campaign many people were more struck by the whiskers than by the words of one of the august candidates, and certainly the result of the election turned upon what the Greeks might have called the razor edge of fate. So account may be taken of appearance, voice, manner, as well as of all those subtle qualities which are combined in one's personality. In these days of high nervous tension, many of the laity, especially among the women are very restless under a speaker whose voice is not flexible and properly modulated to suit his audience. I remember one occasion when a clergyman who had evidently been accustomed to a large auditorium, officiated in this little church at a time when it was even smaller than it is today, and preached so loudly that our ears were stunned and people a block away could hear his roar. That gentleman would soon have emptied, rather than filled, the church. Many a clergyman would largely increase his usefulness if he would consult a professor of voice-culture as regularly as he consults his dentist or his doctor.

The question as to whether extemporaneous are preferable to written sermons, is an old one that will never be settled. I suppose that as a rule the laity prefer the former, but a written sermon, where the preacher is not enslaved to his manuscript, may, I think, be just as effective as an extemporaneous one, and is likely to be more carefully thought out. It will also be better delivered, unless the preacher has exceptional ability as a public speaker. It is, of course, inexcusable for the preacher to be so unfamiliar with his manuscript as to stumble in reading it. This is likely to give the impression that the sermon is an old composition, and the preaching a perfunctory effort. It is also a pity to depend wholly on the manuscript and to shrink from speaking freely and extemporaneously upon subjects that may have become of great importance since the sermon was composed. In a recent letter from Great Britain, the writer mentions the fact that some companies of young soldiers had attended service at the Parish Church before starting

for the front. The rector preached a sermon of a doctrinal character, but had no special message to give these brave young men, who were prepared to sacrifice their lives for their country. Surely this was a great opportunity missed.

It is, of course, a question how far a clergyman should be influenced by current events in preparing his sermons. It is a wholesome tradition of our Church to be conservative in this matter, and not to turn the pulpit into a mere lecture platform. At the same time, when the very air vibrates with some startling tidings, and the people in the pews have been thrilled by some momentous event, a sermon which takes no account of the fact is likely to fall on deaf ears, and the preacher's words, however earnest, will carry little weight.

This reminds me that it not infrequently happens that a sermon seems to have no connection with the lessons or other special features of the day's services. The man in the pew may be conscious that the Gospel, Epistle, or lessons for the day arouse a train of thought which is disturbed, not assisted, by the sermon. He becomes attuned to a certain key but the sermon strikes a different note, which is not in harmony with it. In this respect the practice of other religious bodies often compares very favorably with ours, for with them the Scripture lesson generally includes the text upon which the sermon is based. The difficulty I refer to may be unavoidable, but if so, it is a question whether our scheme of lessons could not be improved.

Another point. Some of our clergy are rather fond of preaching without texts. I may be too conservative in this matter, but I find that I conceive in advance a prejudice against such a sermon. A Biblical text, it seems to me, gives at the outset a definite religious character to the preacher's effort, which must, therefore, be judged by a different standard from the mere essay or lecture. When there is no text, I must overcome this initial prejudice before I can find myself *en rapport* with the preacher's line of thought.

This brings me to the subject matter of sermons. We are all familiar with the extraordinary and sometimes extravagant topics which some preachers are accustomed to announce in the public press. This practice is not common with our clergy, and it is not to our churches that people commonly go for sensational sermons. Our laity, familiar as they are with a beautiful, dignified liturgy, are hardly likely to approve of sermons which exhibit flippancy, coarseness, or irreverence. At the same time, it is but natural to appreciate sermons which show that their author is abreast of the times—that he keeps in touch with current thought, that he studies the moral and spiritual problems of the day, and that he takes a genuine and sympathetic interest in the welfare of his people. The merely academic sermon is the one to send people to sleep; an effective sermon must pulsate with life. We have recently had in this community, as special preacher at the University, a well-known Baptist minister from Chicago, Dr. Gilkey. Dr. Gilkey moved freely in all circles of the community and had a singular knack of drawing out people's ideas in conversation. It was interesting to me to discover that in his last sermon at the University he handled in an able manner an ethical and spiritual problem which was the main subject of conversation when he was present at the local club a few days before. His text was: "And he gave them their desire, but sent leanness withal into their souls."

But I hope I shall not be misunderstood. I would be the last to urge that what we may call the homiletic or rather the evangelistic type of sermon should be less generally cultivated. On the whole I believe this is the kind that is not only most profitable, but also most welcome to the hearers. The man who is resting from his business or professional duties, is not particularly anxious to hear sermons that dwell upon matters discussed in his daily paper. He will be pleased to learn that his spiritual adviser is not ignorant of such matters and can refer to them intelligently, and even suggest some principle for his guidance in reference to them, but he will gladly be carried into a higher atmosphere, when for a short space he can leave behind him the ordinary concerns of every day life. "Uplift" is a familiar word nowadays and it is a spiritual uplift that the average Church-going layman longs to get from service and from sermon. He lives from day to day in an atmosphere of care and trouble, an atmosphere of materialism and cruel competition—it may be an atmosphere of avarice, narrowness of soul, or even hatred and sensuality, and he longs to breathe for a space the ampler air of joyful idealism, of large-heartedness, of charity and purity. Sermons that can lead him into such an atmosphere are the ones he is most eager to hear.

Some years ago, in Folkestone, England, I attended service at Christ Church, where the rector was perfectly blind. Like many blind people, he had a wonderful memory, and so he could repeat the liturgy without trouble. Before service, his wife would read aloud to him the lessons, which he would recite afterwards in church. On this particular Sunday morning, his sermon was an exposition of one of the Psalms, each verse of which he repeated without error at the proper moment. It was not only a *tour de force*, but it was an unusually affecting sermon, because it was inspired throughout by a lofty spirituality. I venture to say that many of the parishioners who heard Mr. Bosanquet that morning read that psalm over in private when they returned to their homes.

But nobody wants all sermons to be alike, nor if I were a preacher would I myself wish my sermons to conform to the one type. Perhaps nothing hurts a preacher's reputation more than monotony of thought and style. How often will the merely occasional Church-goer give as his excuse for non-attendance that he had heard all that so-and-so has to tell him. This could not be said if the preacher would vary both his themes and his methods of presentation. Evangelical appeals might, for example, be interspersed with occasional sermons of an historical character, which would enlighten people as to Biblical subjects or famous religious movements. I often observe that the laity would like to know more about the great historic creeds, about the Church's relations to other Christian bodies, and about her attitude towards debatable principles of faith and doctrine. In the case of sermons of this sort, I sometimes think it would be wise if the clergy would occasionally utilize the machinery of school or college. No teacher or professor now considers his school or department properly equipped unless he has maps, pictures, charts and lantern slides. Moreover he often provides his hearers with a summary or syllabus of his lecture, and such a course, it seems to me, would sometimes be helpful to a Church congregation in following the sermon.

Of course it is often said that we laity expect too much of our clergy. They are poorly paid and are often overworked, and yet we expect them to be not merely spiritual but also intellectual leaders in a community. Speaking for the laity in this university center, I think I am right in saying that this is not a true conception of our attitude. We do not expect our clergy to be necessarily intellectual leaders. Most of us are specialists in certain lines of thought and in those several lines we may perhaps be considered leaders, but in the common intellectual life we are thoroughly democratic, and assume a virtual equality of ability and attainment in others. Today, education is not a privilege confined to the favored few, nor is it measured by a training limited to two or three departments of thought. We are all, presumably, educated people, exhibiting in the intellectual sphere "diversities of gifts" but also "the same spirit." When therefore a minister of the Gospel joins such a community, we are ready to recognize his leadership in his specialty, the spiritual field, but do not expect such leadership in other fields. At the same time, it must increase his influence enormously, if the laity discover that their religious leader is concerned with their intellectual life, that he is interested in literature, history, science, philosophy, economics or sociology, and that he is not ignorant of the elements of any of the great departments of thought. In these days of democratic education, everybody may enjoy the privilege of attending regular or extension University lectures, and nobody need think it below his dignity to take advantage of such opportunities. But whatever the clergyman's attitude towards these matters, and whether he can be recognized as an intellectual leader or not, the laity expect, and have a right to expect, that their clergyman will prove a truly religious guide, who, whatever his failings or virtues, will be a man of God and a leader conspicuous for consecration of heart, sincerity of faith, and spirituality of soul.

H. A. Fairclough.

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Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The January Monthly Diocesan Meeting will be held at the Cathedral on Monday, January 8, at 2:30 o'clock.

The Semi-Annual Meeting will take place on the Friday of Convention Week.

The December Meeting was of unusual interest and was attended by a large number of people who wished to hear Bishop Brent, the speaker of the afternoon. The special appeal for the Philippines at the General Convention was for the building of a High School at Sagada, where Father Staunton has done such wonderful work among the Igorot people. Bishop Brent told not only of this department of the Philippine Mission, but also of the House of the Holy Child in Manila and the work among the Americans living in the Islands. The last he considers his first responsibility—to give the inspiration of religion which will counteract the subtle temptations of the Orient.

The House of the Holy Child is a home and school for half-caste girls where they can be taught domestic and industrial arts and trained to take their place among the natives. In speaking of this work at Sagada, the Bishop deplored the fact that the Igorots had been exhibited in several Expositions as specimens. It hurts their self-respect. They have developed very fast and the younger generation shows a considerable degree of effectiveness. They can be trained to lead their people as ministers, as teachers, and in the industries. The High School which the Bishop desires to establish will furnish the basis for the higher training, and its connection with the Church will keep religion in the daily life of the pupils as it has been through all their training at Sagada.

The collection was given partly to fulfill the Convention pledge of California for Sagada, and partly for a Ford which is needed at the House of the Holy Child.

The Alameda County Quarterly Meeting was held at Trinity Church, Oakland. It was decided to include Contra Costa County in the Quarterly Meetings, thus making them a rallying point for the whole Convocation of Oakland. Naturally the subject of the addresses was the General Convention, and they were given by the Rev. Clifton Macon and Mrs. Monteagle, who had both been in attendance. As they told of the great number present, the missionary enthusiasm, the spirit of devotion, the joy in giving of self and of means, we felt the thrill of participation in the great services and meetings of the Convention, for we had all been there in spirit if not in person.

The offering ($10.30) was divided between the Christmas box and the Susan S. Lawver Memorial Scholarship.

THE MISSIONS STUDY COURSE FOR 1916-1917.

The Secretary for Missions Study Classes has recently sent to each Branch of the Auxiliary in the Diocese a leaflet describing the Text Books and Helps for this year's classes.

The Text Book for Seniors is "The New World" (Latin America), by the Rev. Dr. Gray, General Educational Secretary.

The Text Book for Juniors is "Mañana" (To-morrow), by Rev. Phillips E. Osgood.

These can be obtained by ordering from the Bureau of Information and Supply at the Diocesan House, 1217 Sacramento St.

A Normal Class for helping Leaders will begin on Friday, January 5, at 10:30 a. m. at the Diocesan House.

Names of those willing to attend with the hope of being Parish Class Leaders should be sent to the Secretary, who will lead the class in its study of the Text Book, "The New World."

MRS. C. EDWARD HOLMES,
Secretary for Mission Study Classes.

MISSION LANTERN SLIDES.

For use in the Province of the Pacific.

During the summer some of the sets of slides have been brought up to date, viz.: "The Conquest of the Continent," "The Church's Battle Line" and "Indians," and three new sets have been added: "Porto Rico and Panama," "Cuba and Haiti," and "Mexico and Brazil."

The sets now available are: China (three sets); Japan (two sets); Hawaii; Alaska; Negroes; Indians; Cuba and Haiti (two lectures); Panama and Porto Rico (two lectures); Mexico and Brazil (two lectures); The Conquest of the Continent; The Church's Battle Line; The Philippines (soon).

The conditions of use are: Each user pays the transportation charges from the Diocesan House, San Francisco (or place of previous use) and return; and pays for any slides that may be broken while in his possession.

Slides should be carefully packed and started back on the day after use unless requested to be sent elsewhere.

Those at a distance from San Francisco, by arranging with neighboring clergymen for their use the same week or month, can reduce the expense by pooling the cost of transportation to and from San Francisco and between local points and dividing among the users.

It would be well to give a second and third choice when requesting slides to save delay and correspondence if the first choice is in use.

FRANK H. CHURCH,
Custodian.
1217 Sacramento St., San Francisco.

ST. MARGARET'S HOUSE.

When people spend a dollar they like to make it go as far as possible and if two dollars' worth can be bought for one they are that much happier. And the same is true in regard to giving. We do like to see our money doing something worth while and the more that can be done with what we give the more ready we are to give. Therefore I want to present to the readers of the Pacific Churchman an opportunity to help two causes by giving to one.

Appeals have been made during the past two years in behalf of scholarships for the Deaconess Training School of the Pacific, and it is a matter of great congratulation that two have already been started, one by the Woman's Auxiliary in memory of Mrs. Lawver and the other by the House of Churchwomen as a memorial to Mrs. Kellogg. These scholarships are growing slowly and are going to be of great help, but at present the interest from them does not go very far and as a result there are women in the School who need immediate help. It is in regard to one student that I am making a special appeal. She has still another year in the School and the sum of $225 is needed to pay her actual expenses in St. Margaret's House. If a special scholarship cannot be raised for her she will be unable to continue her training and this means that she will enter some other profession and the Church will lose a good worker. I doubt if many people realize that there is a great scarcity of competent trained women workers for the work of the Church. People have an idea that there are more workers than places, but right now I know of places where there are positions for deaconesses,—the money to pay their salaries and no women to be had. Are there not among our Church people some who would be willing to give some small sum monthly which can go towards the $225 and make it possible for this young woman to finish her course at the Deaconess School and be ready to offer herself for definite work?

I promised, however, to show how one dollar could go as far as two and must now explain what further good your dollar will do. There is some work in one of our Church missions near enough to the School to enable a student to do it and still continue her training. The student of whom I have written has voluntarily, during the past year, given some time to this work and if she has to leave the School the work may have to be discontinued. Bishop Nichols is not only anxious to have the present work continued but would like to have more done if there were funds to pay for a worker. Now if it can be made possible to have the student stay in the School, and do more in the Mission than she is now doing, the work there will grow and two purposes will be accomplished; the student will receive her training and the work in the Mission will be more effective.

Won't some of you who read this think seriously and see if you cannot give $1.00, $2.00 or even $5.00 a month for a year and know that whatever you give is not only helping some future work of our Church by training a woman who will be able to do it, but that you are actually helping now to develop a work which needs your help in order that it may be done. If you are willing to do anything at all please communicate with me at St. Margaret's House, 2629 Haste St., Berkeley, Cal.

ANITA HODGKIN.

The Brotherhood of St. Andrew

LOCAL ASSEMBLY, DIOCESE OF CALIFORNIA

President—George H. Andruss, Hongkong Bank.

Vice-President—Harold S. Morris, 446 26th St., Oakland.

Secretary—Charles T. Cook, 844 Waller St., San Francisco.

Treasurer—George C. Goe, St. Luke's Hospital, San Francisco.

The January meeting of the Local Assembly will be held in St. Paul's, Oakland (Montecito and Bay), on Wednesday, January 10th.

GEORGE S. McCALLUM

The following resolution was presented and adopted at the last monthly meeting of the Executive Committee of the Local Assembly of the Brotherhood of St. Andrew, a copy of which was sent to Mrs. McCallum:

At the regular meeting of the Executive Committee of the Brotherhood of St. Andrew, held on Wednesday, December 13th, 1916, the following resolution was unanimously passed:

Inasmuch as it hath pleased Almighty God to have called home the soul of our beloved brother, George S. McCallum, for some time chairman of the Executive Committee of the Brotherhood of St. Andrew, we, the members regularly assembled wish here to record our deep appreciation of our dear brother's worth, and the keen sense of our loss in his death. Our hearts go out in sympathy to his widow and loved ones, and we earnestly pray Almighty God to soothe their sorrow in His infinite wisdom that they and we may realize more fully than ever that this life is but a shadow in comparison to that glorious heritage which is being prepared by the Saviour of mankind for all those whose work is well done, when all shall meet again, never to part, joined together in eternal happiness. It is further resolved that a copy of this resolution be sent to the family of our brother, and that a copy be spread upon the minutes of this meeting.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

The Men's Corporate Communion.

The morning of the First Sunday in Advent, December 3, was cold and very wet. A driving rain rendered country roads and city streets alike too slippery and dangerous for automobile travel. While it was yet dark, however, men from all over Los Angeles, and from a radius of twenty-five miles, were starting out for St. John's Church, Los Angeles. At 7:30 a. m. **one hundred and twenty-one** had reached that Church, and began the Holy Communion Service. If it had been a fair day, it is safe to say that there would have been four hundred men in that Church for the First Annual Corporate Communion of the Men of the Diocese of Los Angeles. Not all those who did not come were the fair-weather-only brand of Churchmen, by any means. There were a large number who were keenly disappointed when they arose early in the morning and canvassed the situation, to find that auto stages and automobiles could not safely make the trip. There were some, it is true, who said afterwards: "Why, you could not expect me to get out of a warm bed on a morning like that, could you?" Perhaps they will grow a backbone by next year. We hope so.

The service was splendidly inspiring. The Celebrant was the Rev. George Davidson, Rector of St. John's and Chaplain of the Diocesan Assembly of the Brotherhood. He was assisted by Dean MacCormack and Dr. Porter, and was served by four of the St. John's acolytes.

Some of the clergy on first thought, did not favor the idea of their men absenting themselves from their own parish at the early service on that day, Maturer consideration has no doubt, convinced them of the great benefit accruing to any Parish whose men take part in a Communion of this kind. Selfishness has the same effect on a Parish that it has on the individual—it dwarfs and shrivels.

Quarterly Assembly Meeting.

The regular quarterly meeting of the Los Angeles Diocesan Assembly was held in the Parish house of St. Paul's Pro-Cathedral on Monday evening, Dec. 4. The attendance was only about 25, as there was no effort made that would conflict with the attendance at the Men's Communion. An informal and very helpful conference resulted. The problems which the Assembly is facing were frankly dealt with. Reports were made by a number of Chapters. The Field Secretary, Mr. R. P. Guin, reported on his work among the boys. The Extension Committee reported that a probationary Chapter had just been organized at St. Peter's, San Pedro, and that the new Chapter, with the assistance of the two men detailed from the Extension Committee, were undertaking an Advent Attendance Campaign. Christ Church Senior Chapter, Redondo Beach, which has five resident members, has challenged the new probationary Chapter, which also has five members, to a friendly contest to see which secures the greater increase in attendance. St. Peter's has chosen the evening service; Christ Church has chosen the 9:30 a. m. service, upon which to concentrate.

President Williams called attention to the fact that the Assembly was carrying on the Threefold Endeavor through the Men's Corporate Communion, through the Attendance Campaigns, and through the organization of Bible Classes. As to the Extension Campaign, he reported that meetings had been scheduled for All Saints', Los Angeles; Orange; Trinity, Los Angeles, and St. Barnabas, Los Angeles. He quoted the words of Bishop Anderson in his address at the opening of the Cleveland Convention, and very clearly impressed on the minds of the men present the greatness of the present opportunity and responsibility. It is safe to say that at the next quarterly meeting, some real results will be reported.

Thirtieth Churchmen's Dinner.

Seventy-five men attended the thirtieth consecutive monthly Churchmen's Dinner on December 14, and listened with deep appreciation to Bishop Johnson and Rev. W. E. Maison. As far as can be learned the Churchmen's Monthly Dinners are something unique in the history of the Church in America. The fact that they are growing in popularity in the Diocese of Los Angeles, after so long a period; that they provide a common meeting time and place for men from all over the Diocese, and that speakers who are leaders in Church life, come to them to meet the men, makes them a veritable treasure trove.

DAUGHTERS OF THE KING.

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Secretary and Treasurer—Miss Kathleen Trowbridge, 240 Warring St., Berkeley.

Girls' Friendly Lodge, 1125 Ellis St. Mrs. J. Trelease, House Mother.

Those desiring the Girls' Friendly Calendars will have to procure them before January 10th as the surplus will be returned on that date. They are twenty cents net each in any quantity.

MUTUAL SAVINGS BANK OF SAN FRANCISCO

MUTUAL SAVINGS BANK OF SAN FRANCISCO, 706 Market Street, opposite Third.—For the half year ending December 31, 1916, a dividend has been declared at the rate of Four (4) per cent per annum on all savings deposits, payable on and after **TUESDAY, January 2, 1917.** Dividends not called for are added to and bear the same rate of interest as the principal from January 1, 1917.

C. B. HOBSON, Cashier.

HUMBOLDT SAVINGS BANK

HUMBOLDT SAVINGS BANK.—783 Market Street, near Fourth.—For the half year ending December 31, 1916, a dividend has been declared at the rate of Four (4) per cent per annum on all savings deposits, payable on and after **TUESDAY, January 2, 1917.** Dividends not called for are added to and bear the same rate of interest as the principal from January 1, 1917.

H. C. KLEVESAHL, Cashier.

Chances at Bazaars.

All that we have is God's, deposited with us on trust. We may not, as Christians, imperil that trust by taking for ourselves anything without making an equitable return for it. We know that there dwells in almost every heart a strong love of self and the desire to get and to have, giving just as little as possible in return in various forms of gambling, games of chance, betting, lotteries, speculating in options and other get-rich-quick schemes in which one seeks to gain something for himself without giving a fair return in money or in work.

The effect upon the individual is disastrous. The passion grows until it becomes absorbing. It consumes his thoughts and unfits him for honest work. It wastes his time. His moral sense becomes so distorted that to gain success he will lie, cheat, steal, perjure himself, with no realization of the wrong. By this false standard his ideas of value are confused.

So great are the evils of gambling, betting, and games of chance that both Church and State have passed laws to regulate them, and to protect weak and foolish people from human birds of prey. In many of the States lotteries, wheels of fortune, slot machines, betting and gambling are specifically prohibited by law.

The Church has not been slack in establishing canons to protect her people from this evil. As early as "the canons of the Apostles" games of chance were forbidden to both clergy and laity under pain of excommunication. Succeeding councils in all branches of the Church have enacted similar laws. And even pagan writers have been severe in their condemnation of these practices which they observed were destroying the moral fiber of the people.

The world measures success by the dollar sign. The seductive temptation to get something for nothing and to gain money easily creeps into the Church with such stealth that unless we are on our guard we may be ensnared by it. Nearly every congregation needs more money than it is receiving through the ordinary channels, and is searching for new methods to obtain it. The very best solution of the money problem is to have such trust in God that we will give Him at least one-tenth of all that we receive. If we had real faith in God, so that we would do this, financial troubles would be far less. The absence of our faith drives the Church to various expedients to draw out our unwilling coins.

At this time of the year "The Bazaar" has taken possession of the field in almost every parish and mission. Now a bazaar may prove to be a benediction to a congregation, as it brings people together in a social way and warms lonesome hearts by cordial contact with others. And in a financial way it may also be a benefit, provided it be managed upon business principles of real honesty, and full value be given for every cent received through sales. A hold-up bazaar is dishonest.

But bazaars bring temptations. They are held to raise money, and ordinary methods are slow. So some one proposes that we have a raffle. Here is a pretty doll that cannot be sold for more than one dollar. But we might sell one hundred chances at ten cents and get ten dollars for it. Some one else brings a pillow worth five dollars which might be raffled for fifty. Think how easy it is, how much fun it will make, and the money we get! What dollars we could take in by a roulette or a paddle wheel!

Why not do it? Just because it is not honest. Any device which takes people's money without giving a fair return cannot be countenanced by Christian people. The standards of honesty and fair dealing in the Church should always square with those of God. We ought never in the Church to permit practices, which if done in private life, would be called dishonest. When we sell chances, which the State law forbids, we not only encourage law-breaking by gambling, but we make our appeal to the selfish, greedy spirit which drives a man to give as little and get as much as possible.

Honest bazaars give people confidence and make it possible to receive God's blessing, even if they may not bring in quite so large a financial return as other methods.

REV. CHARLES HERBERT YOUNG, M. A.
Diocese of Chicago.

The death of Charles Edward Cheney of the Reformed Episcopal Church and for fifty-six years rector of Christ's Church, Chicago, suggests to those who knew him in his early years some things which led to schism. Born in Canandaigua, Ontario County, New York, while the youngest of a family of four children, three sons and one daughter, he was entitled to the training of an endowed school which employed the very finest teachers and gave the world one candidate for the Presidency of the United States—Stephen Douglas—and a noted criminal lawyer, who boasted that no client of his had ever been convicted. When asked if some had not deserved hanging or life imprisonment, he replied, "that is an improper question to ask a lawyer." This account of the Academy is given to show what he might have had in early training had he been so inclined.

His eldest brother was a graduate of Hobart College and later Episcopal clergyman of what at that time was called the Evangelical School. There remains in memory an earnest presentation of the cause of Christ showing the good effects of religion in this world and its promise of reward in the one that is endless. He had a parish in Penn Yan, N. Y., and died in early life much to the regret of Christians who liked his work as measured by its results. The second son was superintendent of the Sunday School of St. John's Church, one of the earliest churches in the State, and after service given in the Civil War became a physician and settled in California. His two sons were educated in St. Matthew's Church School, and later graduated from the University of California. One wrote two or more books on the Arctic touching upon life in the Russo-Greek Church, which were much read. The second son became a physician and later delivered an address on the proper raising of children. After its approval by the medical society it was published in one of the San Francisco daily papers and generally approved. Later he had a large practice in a California city. So much for the family—now for the clergyman in question.

Charles Edward Cheney was confirmed in St. John's Church by Bishop de Lancey at an afternoon service and later held a prayer meeting in another part of the town. These meetings had been held by him before and were always given notice in the local papers. When a petition for permission to study was circulated and had many signatures this fact was brought to notice of the Rector of St. John's Church, who asked that it be put in proper form and sent to Bishop De Lancey, but the fear that it might prevent work resulting in the saving of souls led to a refusal. When in deacons orders he preached in St. John's and his elder brother refused to be present giving as an excuse that "Charlie's sermons always made him mad." In the sermon he pictured a ship which sank and passengers and crew were lost, adding after effects not found in the Scriptures, but the fruit of the Cheney imagination. Later the Bishop placed him in a Church near New York City, which without even asking permission he left and went to Christ Church, Chicago. He was promptly sent back and stayed until he was made a priest. He was married in Rochester, N. Y., to a lady whose family were Methodists.

After showing the opportunities offered him for a fine education, we give place to what led to his after step. The fine Academy did not suit him and Mr. Cheney gave preference to a woman teacher, who in early life was disappointed in marriage and became a man hater. She had read everything in a time when books were comparatively few. Her experience had been in schools for girls, no one of whom did anything extraordinary in a literary point of view. From her he had much commendation for work not out of the common. He lacked the society of boys and training by men which the Academy would have given him. His after life was due to early training and the Church of which he was a leader would have never existed and would never have been Methodized or Cheneyized. Charles Cheney never realized that the Church needed no reforms except such as are made at the Triennial Council and always followed the trend of civilization. A lady who met him in Chicago and attended one of his services said the congregation was earnest and in the service itself she saw no change from that of services held in the unreformed Church.

E. C. B.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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Literature of the Day

The Fulness of Christ. F. Weston, D. D., Bishop of Zanzibar. Longmans, Green & Co. $2 net.

It will be remembered that Bishop Weston was the generator of the intensely wearisome KiKyuyu controversy which from 1913 has been dragging on in the Church of England and is smouldering yet. The origin was a conference of Protestant Missions in East Africa in 1913, at which two Bishops were present and representatives also of the United Methodists, Seventh Day Adventists and others. It was decided to form a Federation of Missionary Societies on the basis of the two Creeds as a general expression of Christian belief, with a common form of service and of Church organization. Bishop Weston protested against this as heretical and appealed to the Archbishop of Canterbury and his comprovincials. The book has been written to show that the "Church as she is constituted is a Society ready to hand for accomplishing a work that must be done unless Europe is to be permanently at the mercy of brute force. That work is the enshrining in our international society of the Christ ideal, Christ of Calvary, our example and the measure of our actions, and the presentment to men of duty to Christ in His people as the supreme claim upon their powers and lives." So with much eloquence infused with the earnestness born of vital convictions, the first part of the book is devoted to urging the imperative necessity of union in Christ, the realization of that Fellowship Christ founded and is forever building up on earth through the agency of the Holy Spirit expressed in human agencies. He makes the large demand that all who are outside the pale of Anglicanism should see the logical necessity of coming out of their Nonconformity at once and yielding what they regard as essentials to the undoubtedly divine claims of what the Bishop regards as the Catholic Church. Crudely as this is put by the present writer, it seems to him a fair statement of the content of the book. Men living in isolated places are apt to have their standards of judgment and their perceptions of things, of motives and of issues get confused for lack of the correctives that a larger contact with men and affairs would bring. It would seem that something of this sort must have happened to the Bishop of Zanzibar.

Are You Human? W. De Witt Hyde. MacMillan's. 50 cents.

A lecture to the Freshman Class in Yale College by the President of Bowdoin. Like a stinging fresh breeze laden with the very salt of life and vigor, the words of this outspoken address must have smitten upon the hearers and surely must have stirred up every spark and resolve of manliness and fairdoing that had place in their souls, as it was demanded of them whether they were "human or unhuman or inhuman." Every man in his young days ought to get and digest this book and if he has any unwholesome fads or soiling habits, it might stir him to riddance. And the few words on religion ought and would surely find their way to whatever is best in a young fellow's heart and lead him on to the conviction that religion and all that it connotes are worth while after all.

On Being Divine. Marion LeR. Burton. Pilgrim Press, 14 Beacon St., Boston. 50 cents.

A Baccalaureate Address to the Graduating Class of Smith College, by the President. There is much the same, we nearly said "manly" tone in it as in Dr. Hyde's Yale address; the same outspoken, pathetic appeal to the best in the hearers. But Dr. Marion Burton does not ask questions of her hearers. She boldly tells them at the outset that they are divine, and that their divinity is based on the teaching of Jesus,—"Our Father." She says that her way of putting it "may seem at the first bold and presumptuous if not irreverent." Her point of view is not ours exactly, but the book justifies her and it would be ever so much better than well if all girls could hear such counsels as these when they are standing at life's opening doors.

The Children's Bread. J. E. Park. Pilgrim Press, Boston. 75 cents.

A cheery, wholesome little book, well fitted for the Sunday School library shelves.

Frederica Dennison, Spinster. Elizabeth Price. Pilgrim Press. $1.25 net.

The Genius of Elizabeth Ann. Mabel H. Robbins. Pilgrim Press. $1.25 net.

Frederica Dennison is a very unpretending young woman in a boarding house, to whom is given many and sundry chances of helping others over rough places and generally making life easier for those about her, and so to the last page leaves one contented and inclined to go and do likewise when the chance offers.

The second is a simple story of a different type altogether, something of the "short and simple annals of the poor" type, but with an interest and pathos of its own. The genius of Elizabeth finds outlet in a variety of weird fashions children are mostly found very capable of evolving out of some latent depths of their consciousness.

Sonnets for the Sundays of the Church Year. H. H. Gowen, D. D. Young Churchman Co., Milwaukee.

An extremely modest, little, paper-bound book, plainly, almost severely printed, containing the poetical work of a well-known Priest at Seattle, whose foreword takes rather a deprecatory tone. The idea is to "condense the lessons of the Church's Year into sonnet form." The sonnet is confessedly the most difficult and trying form into which poetry can be cast. But after all, the success of poetry resides in the ears of the reader or listener and therefore we may be pardoned surely if we refrain from criticism. There are very many who care greatly for devotional poetry shaped after Keble's Christian Year, and they will beyond doubt greatly prize Dr. Gowen's Sonnets.

A Man's Pocket Book of Religion. Rev. A. C. Bouget. Trinity College, Cambridge. Longmans, Green & Co. 30 cents.

This book is 4x5½ and its 80 pages have packed into them almost if not wholly everything a man needs to know for his soul's health. It is clear, also bristling with salient points, nothing wasted or discursive. It seems to have been intended partly for the exigencies of the National Mission in England and partly for the use of soldiers and recruits. But that does not matter. There is a marvelous ignorance of what is really religion on the part of even fairly educated men and women. That they don't know seldom or ever ruffles their complacency, as deadly as the crass Pharisaism of the preachers of "No Sin." Even a cursory reading of these four pages would bring conviction of ignorance to many who fancy they "are rich, increased with goods, and have need of nothing." But to those who want to know and are really desirous of spiritual growth, these pages should surely prove the needed thing.

A Statement of the Christian Faith. Revd. H. H. Kelly. Longmans. 20 cents.

Differs from above in that it is precisely what the title declares—the facts apart from the practice. But it is as good, as the author's name is a guarantee for, and that to anyone who knows anything about him is sufficient.

Stories for Sunday Telling. For boys and girls 6 to 13. Carolyn S. Baily. Pilgrim Press, Boston.

The present writer never knew in this interval between 6 and 13 what a "Sunday Story" was like, for all fiction was sternly forbidden as untrue and therefore immoral. With curious inconsistency, the "Pilgrim's Progress" was allowed and also "Paradise Lost." Later on when the "good story," the Sunday story of the early and mid-Victorian age, came within ken, gratitude bubbled up for the unknowing deliverance from nauseating doses of the superlative "goody" species. These "Sunday Stories" seem to be wholesome enough. Still, one can't see why they should be labeled "Sunday Stories," as if they were not good enough for the secular days.

The Humble Annals of a Back Yard. Walter A. Dyer. Pilgrim Press, Boston. $1 net.

A very cheery delightful little account of how a backyard desert was made to blossom like a rose—literally, for there are specific directions about all kinds of roses, from deep crimson to white. But there are other things and other directions, and the gladness rose in the hearts of the Adam and Eve as growth banished ugliness and no shadow of a serpent ever appeared. If any reader has what seems a very hopeless back yard, this book ought to set him to work at its speedy conversion, and encourage him by the record of the joy it brings.

Davis, Soldier-Missionary. By J. Merle Davis, M. A. Pilgrim Press, Boston.

The title is as unique as it is abrupt, but the author is the son of his subject and therefore no one has a right to cavil. But it is literally true. He enlisted as private in the Civil War, stayed to the end, but not till after he had been elected Lieutenant-Colonel by the officers and men of his regiment because he was "safe and sane," brave and thorough. Then he went back to his interrupted studies at College. After the completion of these, he was sent to Cheyenne, then a railway construction camp of the wildest description. After doing very strenuous and very good work there, he went to Japan, where he spent the remaining thirty-nine years of his life, leaving behind him very tangible and enduring records of good work. The book is well written and is a fine instance of unswerving purpose bent on high aims and never

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faltering on the way to the goal, either amidst the roughness of the war or the distractions of a soldier's life, in devotion and loyalty to the one master he had elected to serve.

H. H.

"A correspondent of 'The Churchman' (U. S. A.) recalls the report in the secular press of San Francisco of an outdoor function which was graced by the presence of the Bishop of that place, 'wearing his rubrics.' He observes that it was an exaggerated tribute to the geniality of the climate."

The Rubrics of the Church of England have been tattered and torn in the Law Courts and elsewhere during the last fifty years, to such an extent that the rags of them scarce hold together. Only the type of Ritualist Reporter who once suspended a Crucifer from the Roodbeam of St. Andrews, Holborn, could conceive of such a deliciously rapturous sight as a Bishop "wearing rubrics." Whatever mystery is veiled in the attribution to the "geniality of the climate" can only be known to the genius who wrote the paragraph. One has heard enough and to spare of "Rubrical vestments," but it would be a felicity to see the unspecified Bishop clad in glowing scarlet.

A word about the Lenten Lessons is in season. Miss Grace Lindley, the newly-elected General Secretary of the Woman's Auxiliary, in consultation with the President of the Board of Missions and the leaders of the General Board of Religious Education has decided to work towards a unification of the Junior and Sunday-school work. That is to say, instead of having groups of Juniors segregated from the life of the Sunday School, it is hoped that in the future the Junior leaders will be on the faculty of the Sunday School, and that every member of the Sunday School will be a member of the Junior Auxiliary.

The Board of Missions has embarked upon a new department—the publishing of sheets of cut-out pictures. For many years requests have come for cut-out pictures, but on account of the excessive cost and limited demand the Board has hesitated about doing this. This year, however, in order to provide pictures for the "Lenten Lessons" course, sheets of Latin-American pictures have been printed. The size of these is 26½ x 39, and on each will be forty-one pictures, portraying life and work in the six Latin-American missionary jurisdictions. One of these sheets will be given away with each copy of "Manana?" purchased for Sunday School Lenten Lessons. Additional sheets can be purchased from the Educational Department, 281 Fourth Avenue, New York, for 5 cents apiece, or 35 cents a dozen.

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We have also received "The New World," by Rev. Arthur R. Gray, the new Mission Study Book for 1916-17, 50 cents net. Leaders of Mission Study Classes will do well to order a copy at once to prepare for Lent classes.

Also on hand for Mission Study in Sunday Schools and Junior Societies, "The Making of a Modern Crusader," "How the Cross Goes Round the World," "The Honorable Little Miss Love," and "Building the City."

A dozen lantern slides covering a dozen mission subjects are available for stirring up interest in our Mission work—users pay transportation charges to and from San Francisco.

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"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

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